



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

This naturally acts as a strong preventive of war. The manifold influence of this commercial system upon the customs of the people, and the abuses to which it is put (many not unlike those of more advanced commercial communities), cannot be summarized here; suffice it to say that it penetrates their whole lives and enters their ideas of a future state. It gives them the thrift and industry and the hardness and selfishness of the commercial view of life. To judge from this account, these savages are almost the typical individualistic economic men so often appealed to by the orthodox economists.

On Tattooing. Miss A. W. BUCKLAND. *Journal of the Anthropological Institute*, May, 1888.

The author collates briefly the facts of tattooing, in support of a theory of prehistoric intercourse. Of the two methods, by gashing and by pricking a pattern in, the first is found almost exclusively in Australia and Africa, where it is probably of tribal significance, or sometimes the badge of a secret society. In New Zealand and the Pacific islands its general purpose is decorative, and on men a decoration for bravery, but also tribal and referring in its pattern to special events. A woman tattooed on the chin is almost everywhere a married woman. Tattooing at the entrance upon manhood and the instruments used in tattooing, frequently pieces of human bone, are only incidentally touched upon. A map of the world shaded to show the distribution of the methods of tattooing, and of the chin-marks of women, and the regions where the art has formerly been practiced, accompanies the article.

Notes historiques sur les Aïssaoua. G. DELPHIN. *Revue de l'Hypnotisme*, May, 1888.

After something of the legendary history of the founder of this Moslem sect and his miracles, a brief account of their *hadhra* or religious seance is given. In the *hadhra* the devotee dances himself into nervous exaltation, to chanting and drum-beating. In this neuropathic state he also performs miracles, but each has his own; the one who works himself into catalepsy does not let a viper bite his arm, and the snake-bitten does not eat cactus leaves. On entering the order each chooses what he will do and is placed in charge of an adept.

On the Evolution of a Characteristic Pattern on the Shafts of Arrows from the Solomon Islands. HENRY BALFOUR. *Journal of the Anthropological Institute*, May, 1888.

The author traces the decoration of the shafts back to the trimming of the joints of the reeds from which they were made. The hard surface tended to peel off in slivers. This was stopped by transverse cuts, and suggested the pattern which is composed of lines running lengthwise of the shaft, and placed just ahead of the joint. On some the pattern is tolerably elaborate, and applied even where its use was forgotten or neglected. The explanation is supported by eight specimens figured in an accompanying plate.

Flowers and Flower Lore. Rev. HILDERIC FRIEND. pp. 704, 2d edition, illustrated. London, 1884.

This volume is a thesaurus of extra-botanical information about

flowers, their connection with fairies and witches, proverbs based upon them, their medicinal virtues according to the old-time herbalists, their use in heraldry, their names, etc. It is written, perhaps unavoidably, in a somewhat rambling style. The materials were in part gathered by the author directly from the mouths of English peasants; but there is also liberal citation of prose and verse from other sources. The book contains besides bibliographical notes, a catalogue of more than 160 authors who have dealt with these subjects more or less directly.

The *Correspondenz-Blatt* of the Gesellschaft für Anthropologie, etc., announces the formation in February of this year, of a Russian Anthropological Society, with its seat at the Imperial University of St. Petersburg. Its president is Dr. A. A. Jostrantzef, Professor of Geology in the University; its vice-president and secretary are Dr. A. J. Taranetzki and Dr. S. N. Danillo, both of the Imperial Academy of Military Medicine.

The same journal notices the first doctorate conferred by a German university on a candidate who offered modern anthropology as his principal subject. It was granted *summa cum laude* by the University of Munich to G. Buschau, M. D. The title of his dissertation was: "Prähistorische Gewebe und Gespinnste; ein Beitrag zur Kulturgeschichte."

A prime object of the American Folk-lore Society, organized early in this year, is the support of a journal that shall put in available and permanent form the fast disappearing remnants of native and transplanted American folk-lore, and afford opportunity for special studies on these and connected topics. The first number of the new journal, April-June, contains articles on the Diffusion of Popular Tales, by T. F. Crane; Myths of Voodoo Worship and Child Sacrifice in Hayti, W. W. Newell; Counting-out Rhymes, H. Carrington Bolton; Lanapé Conversations, D. G. Brinton; Onondaga Tales, W. M. Beauchamp; On certain Songs and Dances of the Kwakiutl of Brit. Col. (with music), F. Boaz; Songs of the Hecucka Society (with music), and Stories from several Indian Tribes, by J. Owen Dorsey; and in addition bibliographical and miscellaneous notes.

VI.—MISCELLANEOUS.

Hygiene of Reflex Action. HENRY LING TAYLOR, M. D. Journal of Nervous and Mental Disease, March, 1888.

The balance between man's body and its environment is kept up chiefly by reflex action, little of which in health comes into consciousness. Vigorous life of the body requires vigorous reflexes, responsive to a wide range of external stimuli. They can remain so only while they receive such stimuli; centres deprived of their stimuli from disuse or any other cause decline in power, and the reactions over which they preside are as it were forgotten. One reflex cannot be at its best while others are ill developed; they are mutually affected. Even a reflex frog reacts less powerfully with one leg if the nerve of the other is severed. Many of our reflexes and the adjustments of the centres which control them are only partly